



# The Miracles Of MUHAMMAD Peace Be Upon Him

Mahmoud Gad Shamroukh

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By

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﴿ هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى  
النُّورِ ۝ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴾

﴿ It is He Who sends down manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad SAW) that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful ﴾

surah Al-Hadid Verse 9

# Preface

In the name of Allah, the most Beneficent, the most Merciful , All Praise is due to Allah, we praise Him, and seek His help and forgiveness. We seek refuge in Allah, Most High, from the evils of our own selves and from our wicked deeds. Whomever Allah guides cannot be misguided, and whomever He leads astray cannot be guided. I testify that there is no true God worthy of being worshipped except Allah, Alone, without partner or associate. I further testify that Muhammad is His slave and Messenger, May Allah's Peace and blessings be upon him and his pure family and to all of his noble companions , **O you who believe! Fear Allah [by doing all that He ordered and abstaining from all that He forbade]** as He should be feared [obey Him, be thankful to Him, and remember Him always] and die not except in a state of Islam. [TMQ1, aal-'Imraan (3:102)]. **O mankind! Be dutiful to your Rab [Allah], Who created you from a single person [Adam] and from him [Adam] He created his wife [Eve], and from them both He created many men and women. And fear Allah through Whom you demand your mutual [rights] and [do not cut the relations of] the wombs [kinship]. Surely, Allah is ever an All-Watcher over you.** [TMQ, an-Nisaa' (4:1)]. **O you who believe! Keep your duty to Allah and ear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger has indeed achieved a great success.** [TMQ ,al-Ahzaab (33:70-71)].

It proceeds that the most truthful speech is that of Allah's Book [the Qur'aan] and that the best of guidance is that of Muhammad (PBUH). The worst of evils are the muhdathaat (newly-invented matters [in the deen]), and every innovated matter (in the deen) is a bid'ah; every bid'ah is a dalalah (misguidance), and every dalalah is in the Fire of Hell."

Allah Almighty supported His Prophet Muhammad (may God bless him and grant him peace) with many miracles as evidence of his prophethood. Therefore, all prophets (peace be upon them) have had various miracles.

## What is the miracle?:

A miracle is something that is supernatural and uncustomary, that humans are unable to come up with something like it. Those miracles are sent by Allah (glory be to Him) to His prophets to be in support of them in the sincerity of their message and a challenge to their people. Sheikh Al-Islam Ibn Taymiyah said: The miracle is something supernatural, which Allah Almighty performs at the hands of the prophets and messengers in support of them and as a challenge to their people". The word "miracle" was not mentioned in the Holy Qur'an, but

rather the word "sign," which means a miracle. Allah Almighty honoured all His messengers with signs and miracles, some of them were mentioned in the Holy Qur'an and the Sunnah and some that were not mentioned.

Allah Almighty sent His Prophet Muhammad (may God's prayers and peace be upon him) to all people, Arabs and non-Arabs, humans and jinns, and supported him with great signs and great miracles, which convinced mankind that he was a messenger from Allah (Almighty).

In this book, we will mention some miracles of the Prophet Muhammad (peace be upon him). The prophet said: (There is not a prophet among the prophets, but he was given signs and miracles that made people believe in him, and what was given to me was a revelation that Allah revealed to me, so I hope to be the most followed of them on the Day of Resurrection.

Those miracles are divided into two parts: incorporeal miracles and sensory miracles. They are so many that Ibn Taymiyah (may God have mercy on him) said: I have collected about a thousand miracles". We will present in this book some of these miracles. My success comes only from Allah. I put my trust in Him, and I return to Him (repentant).

# **The Miracles Of Muhammad**

## **Peace Be Upon Him**

# The Holy Qur'an

There are verses in the Holy Qur'an that indicate the greatness of its grace; the lessons and miracles it contains are so many that the mind stands in amazement at them. Allah Almighty said: **This is the Book about which there is no doubt, a guidance for those conscious of Allah**<sup>1</sup>.

The miracle of the Qur'an is distinguished from other miracles, it is immortal and will remain until the Day of Resurrection. All miracles other than the Qur'an have ended and disappeared with the demise of reason and time. The Qur'an still raises astonishment in the Muslim human soul and others with its scientific, legislative, and rhetorical miracles.

Allah Almighty has challenged the polytheists to come up with the likes of the Qur'an or to come up with ten surah like it, but the Arabs' eloquence was unable to do so, and they acquiesced to its eloquence, and testified to its miraculousness. The challenge still exists for all mankind and jinn. Allah Almighty said: **say: "If the mankind and the jinns were together to produce the like of this Quran, they could not produce the like thereof, even if they helped one another"**<sup>2</sup>.

The Holy Qur'an is the great miracle that singled out the Prophet without anyone else because every prophet was given a special miracle with which he challenged the people, and the miracle of every prophet was appropriate to the condition of his period.

Since the Arabs are masters of eloquence and rhetoric, Allah (glory be to Him) made the miracle of our Prophet Muhammad (peace be upon him) is the Noble Qur'an, which : **Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah)**<sup>3</sup>. The aspects of miracles in the Qur'an are many, but the most prominent of them are the following:

## 1-The first aspect: the graphic and rhetorical miracle:

Among the Qur'anic miracles is what it contains in terms of eloquence, clarification, and the miraculous composition, with which the prophet challenged mankind and the jinn to come up with the same, but they were unable to do so, Allah Almighty said: **say: "If the mankind and the jinns were together to produce the like of this Quran, they could not produce the like thereof, even if they helped**

<sup>1</sup>- Surah Al-Baqarah: verse 2.

<sup>2</sup> - Surah Al-Isrā': verse 88.

<sup>3</sup> - Surah Fuṣṣilat : verse 42.

one another", Allah Almighty also said: Or do they say: "He (Muhammad SAW) has forged it (this Quran)?" Nay! They believe not!. Let them then produce a recital like unto it (the Quran) if they are truthful."<sup>4</sup>.

The Qur'an contains thousands of miracles, that is why the Holy Qur'an is sufficient for all sensory and moral miracles for those who has a heart or gives ear while he is heedful.

## 2-The second aspect: Informing of the Unseen:

One of the aspects of the Qur'anic miracle is that it contains many news of the unseen that Muhammad (may God's prayers and peace be upon him) has no knowledge of it, and there is no way for a human being like him to know them, and this indicates that the Qur'an is the word of Allah Almighty.

### Types of informing of unseen:

- The first type is the unseen of the past: It is represented in the wonderful stories and all that Allah Almighty told about the past.
- The second type is the unseen of the present: Allah Almighty told His Messenger (peace be upon him) of the present unseen, such as revealing the secrets of the hypocrites, the mistakes that some Muslims have fallen into, or other things that only Allah knows.
- The third type is unseen in the future: Allah Almighty told His Messenger (peace and blessings of God be upon him) of things that did not happen, and then they occurred as he told him. This indicates that the Qur'an is the word of Allah Almighty and that Muhammad (peace be upon him) is the Messenger of Allah.

## 3- The third aspect: the legislative miracle:

Because who sent it down is Allah Almighty, the All-Knowing, the Creator of humanity, and the expert on what is right and corrupt and what is beneficial and harmful to humanity; The Great Qur'an came with complete legislation that manages all human affairs at all times and places. If Allah Almighty initiates an order, it comes at the highest levels of wisdom and experience. Allah Almighty

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<sup>4</sup> - Surah At-Tūr: verses 33 – 34.

said: should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything)<sup>15</sup>.

The Holy Qur'an is capable of taking care of the affairs of people and guiding them to everything that improves their life in this world and the Hereafter if they adhere to it and to its laws, Allah Almighty said: Verily, this Quran guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad SAW, etc.). who work deeds of righteousness, that they shall have a great reward (Paradise)<sup>16</sup>.

#### 4-The fourth aspect: Modern Scientific Miracles:

Related to what was mentioned about the miracles of the Holy Qur'an in informing about future unseen matters, a new type revealed by science in the modern era confirms the saying of Allah the Almighty: We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Quran) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things<sup>17</sup>.

This promise from our Lord was fulfilled in later times, and people saw the signs of Allah in the horizons of creatures with the most accurate devices and means, such as planes, submarines, and other modern devices that man did not possess except in the modern era. This scientific miracle was discovered in the earth, in the sky, in the seas and deserts, in humans and animals, in plants and trees, in insects, and so on.<sup>18</sup>

Who informed the prophet Muhammad (peace be upon him) of these unseen matters fourteen hundred years ago? This indicates that the Qur'an is the word of Allah and that Muhammad (may God's prayers and peace be upon him) is truly the Messenger of God. The prophet Muhammad (may God's prayers and peace be upon him) left for us the eternal and lasting miracle, It is the Holy Qur'an which : Falsehood can not come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah)<sup>19</sup>.

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<sup>5</sup> - Surah Al-Mulk: verse 14.

<sup>6</sup> - Surah Al-Isrā': verse 9.

<sup>7</sup> - Surah Fuṣṣilat: verse 53.

<sup>8</sup> - To learn about the miracles of the Holy Qur'an in detail, read the books: Miracles of the Qur'an - Muhammad Metwally Al-Shaarawi. The Quranic Miracles - Haroon Yahya

<sup>9</sup> - Surah Fuṣṣilat : verse 42.

# ❖ Splitting of the Moon ❖

This is one of the most amazing miracles, which indicates his sincerity. The people of Mecca asked the Messenger of God (Peace be upon him) to show them a miracle, so he showed them the moon in two halves until they saw Mount Hira from between the two halves of the moon.

That was before the Prophet's migration, when the polytheists asked the prophet to split the moon for them, and they promised him that they would believe in him if that happened, so the Messenger of God asked Allah Almighty to split the moon for them, When it was the night of the fourteenth of the month, the moon was then in its fullest shape, Allah Almighty split it into two halves, and some companions saw Mount Hira from between the two halves of the moon, then it returned and was completed as it was.

## The Holy Qur'an:

Allah Almighty said: **The Hour has come near, and the moon has split [in two] (1), And if they see a sign [i.e., miracle], they turn away and say, "Passing magic." (2), And they denied and followed their inclinations. But for every matter is a [time of] settlement (3), And there has already come to them of information that in which there is deterrence (4), Extensive wisdom - but warning does not avail [them] (5)"<sup>10</sup>.**

## The Noble Sunnah:

Narrated Ibn `Abbas: The moon was split into two parts during the lifetime of the Prophet"<sup>11</sup>.

Anas reported that the moon was split into two parts and in the hadith recorded in Abu Dawud, the words are:" The moon was split up into two parts during the life of Allah's Messenger (peace be upon him)"<sup>12</sup>.

Ibn Mas'ud narrated that: The Moon was split at the time of the Messenger of Allah (peace be upon him ) into two parts: one part was above the mountains, and the other part was below them. The Messenger of Allah (peace be upon him) said: 'Witness!"<sup>13</sup>.

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<sup>10</sup> - Surah Al-Qamar: verses 1: 5.

<sup>11</sup> - Sahih al-Bukhari 3638.

<sup>12</sup> - Sahih Muslim 2802.

<sup>13</sup> - Bukhari 4864 - Muslim 2800.

## The polytheists' reaction to this miracle:

As we mentioned before, the polytheists asked the Messenger of God to split the moon for them, and they promised him that they would believe in him if that happened. However, they did not believe and did not fulfill their promise. The disbelievers of Quraysh said: The son of Abu Kabshah has enchanted you with magic. Then one of them said: 'If Muhammad has enchanted the Moon in this way, then surely his magic would not have bewitched the whole world, ask those who arrive from other lands if they saw it. People came and they asked them, and they confirmed that they had seen it take place.'

Abu Jahl said: 'This is magic, send people to the remote areas to see if they witnessed it or not.' The people living in the remote areas confirmed that they had seen the Moon splitting. The disbelievers simply said: 'This is continuous magic'. Allah Almighty was true when He said: **And if they see a sign [i.e., miracle], they turn away and say, "Passing magic."** (2), **And they denied and followed their inclinations. But for every matter is a [time of] settlement** (3), **And there has already come to them of information that in which there is deterrence** (4), **Extensive wisdom - but warning does not avail [them]** (5)<sup>14</sup>.

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We should know that The splitting of the moon is not an impossible thing, as the world has witnessed the splitting of Comet Brooks into two parts in 1889 AD. As well as the division of the comet (Bella) into two parts in 1846 AD<sup>15</sup>.

The difference between the splitting of the moon and the splitting of these two sinners is that they did not come together after the splitting. (the moon returned and was completed as it was), which is the expected difference between the astronomical phenomenon in nature and the astronomical miracle at the hands of the Messenger of God, may God's prayers and peace be upon him) because the miracle ceases with the passing of its time and achieves its purpose. And if it continued, it would have been a purely natural phenomenon, and it would have come out of the circle of miracles.

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<sup>14</sup> - Surah Al-Qamar: verses 2: 5.

<sup>15</sup> - Mentioned by the astronomer (Spencer Jones) in the chapter on comets and meteors from the book (Worlds Without End).

# The Journey of Israa and Miraj

This miracle was also one of the greatest miracles of the Prophet Muhammad (peace be upon him).

Can one of us imagine how a human being would travel the distance from the Sacred Mosque in Mecca to the Al-Aqsa Mosque in Palestine, then ascend to the seven heavens, reach the Sidrat al-Muntaha<sup>16</sup>, and return again in a small part of the night? It is beyond human imagination, but if we know that all this was by God's command and power, then wonder and confusion will pass away. We know that God is capable of everything. The journey of Isra and Mi'raj was mentioned in the Holy Qur'an and the Sunnah of the Prophet:

## The Holy Qur'an:

Allah Almighty said: Glorified (and Exalted) be He (Allah), Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Haram to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad SAW) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seeer<sup>17</sup>.

Allah Almighty said: By the star when it goes down, (or vanishes) (1), Your companion (Muhammad) has neither gone astray nor has erred (2), Nor does he speak of (his own) desire (3), It is only an Inspiration that is inspired. (4) He has been taught (this Quran) by one mighty in power [Jibrael (Gabriel)] (5), Dhu Mirrah (free from any defect in body and mind), Fastawa [then he (Jibrael - Gabriel) rose and became stable] (6), While he [Jibrael (Gabriel)] was in the highest part of the horizon (7), Then he [Jibrael (Gabriel)] approached and came closer (8), And was at a distance of two bows' length or (even) nearer (9), So did (Allah) convey the Inspiration to His slave [Muhammad through Jibrael (Gabriel)] (10), The (Prophet's) heart lied not (in seeing) what he (Muhammad) saw (11), Will you then dispute with him (Muhammad) about what he saw [during the Mi'raj] (12), And indeed he (Muhammad) saw him [Jibrael (Gabriel)] at a second descent (i.e. another time) (13), Near Sidrat-ul-Muntaha (14), Near it is the Paradise of Abode (15), When that covered the lote-tree which did cover it! (16), The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it) (17), Indeed he (Muhammad) did see, of the Greatest Signs, of his Lord (Allah) (18)<sup>18</sup>.

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<sup>16</sup> - lote-tree of the utmost boundary (beyond which none can pass)

<sup>17</sup> - Surah Al-Isrā': verse 1.

<sup>18</sup> - Surah An-Najm: verses 1 : 18.

## The Noble Sunnah:

The journey began when the Messenger of God travelled from the Sacred House in Mecca Al-Mukarramah to Jerusalem, and then he ascended to heaven on an animal called Al-Buraq, accompanied by Gabriel (peace be upon him).

Narrated Malik bin Malik: The Prophet said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper asked, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you? Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' - (The Prophet added:). -There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet". Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions

and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed O son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajar (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.)' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order) " Allah's Apostle was addressed by Allah, "I have decreed My obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds"<sup>19</sup>.

Narrated Anas bin Malik: Allah's Apostle described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet said, "The animal's step (was so wide that

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<sup>19</sup> - Sahih Al-Bukhari (4:429)

it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for

its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked. 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidratul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hadr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary.' Behold! There ran four rivers; two were hidden and two were visible. I asked, 'What are these two kinds of rivers, O Gabriel?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were

enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers'<sup>20</sup>.

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<sup>20</sup> - Sahih Al-Bukhari (5:227)

## ﴿The Splitting of The Prophet's Chest﴾

When Prophet Muhammed (peace be upon him) was playing with two boys when he was a child, Gibrael (peace be upon him) came and took Prophet Muhammed (peace be upon him) away, open his chest, and took out his heart. Gibrael then took a lump out of his heart and said, 'This is your portion of Satan. Next, he washed Prophet's heart with Zamzam water in a gold container. After that Prophet Muhammed's heart was restored to his chest. The two boys quickly ran to his mother (through breastfeeding), Halima, and told her, 'Muhammed has been killed.' Therefore, they all went towards Prophet Muhammed (peace be upon him). Anas (may Allah be pleased with him) added, «I saw the mark of the thread on Prophet Muhammed's chest»<sup>21</sup>.

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<sup>21</sup> - Sahih Muslim (1 / 92)

## ﴿The Water Springing from The Prophet's Fingers﴾

If the existence and availability of water are a great blessing, then getting it at times of need and thirst is an even greater blessing, and if the water springing from the earth is a sign and its spring from a deaf stone is a miracle, then what do you think if its springing is from human fingers?!.

The noble companion Jaber bin Abdullah (may God be pleased with both of them) said: People were thirsty on the battle of Hudaybiah, and the Prophet (peace be upon him) had a bowl of leather in his hands, and he performed ablution. The people hurried towards him, he said: (What do you want?) They said: We do not have water to drink or perform ablution except what is in your hands, He put his hand in the bowl and made the water spring from his fingers, the companions drank and performed ablution"<sup>22</sup>.

The great companion Anas (may God be pleased with him) witnessed what happened in Al-Zawraa<sup>23</sup>, said: "A vessel was brought to the Prophet (peace be upon him) while he was in Al-Zawraa. He put his hand in the vessel and let the water spring between his fingers, so the people performed ablution"<sup>24</sup>.

The Messenger of God (peace be upon him) woke up one day when there was no water in the camp. A man came to him and said: there is no water in the camp. the prophet said to him: "Do you have anything?", he said: Yes, so the prophet said to him: "Bring it to me" The man brought to him a vessel with a little water. The Messenger of God (peace be upon him) put his fingers in the vessel and opened his fingers, so the water sprang out from between his fingers, and he commanded Bilal, said: (Call the people to the blessed ablution)"<sup>25</sup>.

Abdullah bin Masoud (may Allah be pleased with him) said: "We were with the Prophet (peace be upon him) on a journey, and the water became scarce, so he said: search for a little water). They brought a vessel with little water in it, He put his hand into the vessel, and I saw water springing from between his fingers"<sup>26</sup>.

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<sup>22</sup> - Agreed Upon.

<sup>23</sup> - A place near the market in Al-Medina.

<sup>24</sup> - Agreed Upon.

<sup>25</sup> - Narrated by Imam Ahmed.

<sup>26</sup> - Narrated by Al Bukhari.

## {The trees obey the prophet}

Among the miracles of the Prophet (peace be upon him) is the obedience of trees to him. Jaber (may God be pleased with him) narrated that the Prophet (peace be upon him) descended into a valley during one of his travels. The Prophet (peace be upon him) went to defecate, and Jabir followed him to give him water. The Prophet (peace be upon him) did not find anything to cover himself except for two trees far apart, so the prophet went to one of them and took a branch from it, said to the tree : Follow me by God's will. The tree followed him until he reached the other tree, took a branch from it and said: Follow me by God's will, so it also followed him. Then the Prophet (peace be upon him) ordered them to line up side by side to cover him, after he finished he left, and each tree returns to its place"<sup>27</sup>.

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<sup>27</sup> - Narrated by Muslim.

## Tree Trunk Crying

Ibn Omar (may God be pleased with both of them) narrated: The Prophet (peace be upon him) used to deliver a sermon on a trunk, and when he turned to deliver a sermon on the pulpit, the trunk cried, so the prophet went to it and wiped his hand on it"<sup>28</sup>.

Jabir bin Abdullah (may God be pleased with both of them) narrated: The mosque was roofed on trunks of palm trees, so when the Prophet (peace be upon him) delivered a sermon, he would stand on a trunk. While The prophet was delivering a sermon on the pulpit, we heard a sound from that trunk like the sound of crying, until the Prophet came and placed his hand on it, so it calmed down"<sup>29</sup>.

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<sup>28</sup> - Sahih Al Bukhari : 3583.

<sup>29</sup> - Sahih Al Bukhari: 3585.

## ﴿The Stone greeted the Prophet﴾

Among the signs that occurred before the Prophet's messengership was the greeting of the stone upon him. "The Prophet was passing in Mecca when he heard the voice of the stone saying, Peace be upon you, Prophet<sup>30</sup>".

On the authority of Jabir bin Sumra, he said: The Messenger of God said: "I am in Mecca; it used to greet me.<sup>31</sup>"

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<sup>30</sup> - Sahih Al-Tirmidhi | Page or number: 3624

<sup>31</sup> - Narrated by Muslim, in Sahih Muslim, on the authority of Jabir bin Samra, page or number: 2277, authentic.

## ﴿The miracle of Um Ma'bad's sheep﴾

On their way to Medina, the Prophet and Abu Bakr became thirsty, so they went as guests to a woman called Um Ma'bad Al-Khuza'i. She lived in a tent on the road between Mecca and Medina. They asked her for food to buy from her, but there was nothing with her.

The people of this place were suffering from drought at that time. The Prophet looked at a sheep whose udder had dried up, It was about to die. The Prophet said to Um Ma'bad: "Do you allow me to milk it?", She said to him: you can do it. He placed his honourable hand on its udder, and the milk flowed by God's will, and the Prophet (peace be upon him) and Abu Bakr drank,<sup>32</sup>.

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<sup>32</sup> - It was included by Al-Hakim - and Al-Haythami cited it in Majma' Al-Zawa'id and attributed it to Al-Tabarani and Ibn Saad in Al-Tabaqat.

# The Miracle in the Battle of Badr

After the infidels expelled the Muslims from their homes, the Battle of Badr took place. It is the first major armed confrontation between disbelief and faith, as the Quraish prepared to protect their trade caravan from Muslim attack.

The Prophet (peace be upon him) and his companions prepared to fight the few guards of the caravan, the polytheists had prepared for war, their number had reached nearly a thousand, with seventy horsemen, while the Islamic army did not exceed three hundred and nineteen men, with only two horsemen. The two armies were unequal, and the confrontation between them was inevitable. Allah Almighty supported the army of Islam and the Prophet with miracles, Among these are:

## 1. Rain falling on them::

Where God sent down water from the sky, it was a mercy to the believers, Allah Almighty said: (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitan (Satan), and to strengthen your hearts, and make your feet firm thereby”<sup>33</sup>.

He stated that rain fell on the believers for four reasons: To purify their hearts, remove Satan’s obsessions, stabilize their hearts, and to pave the sandy ground for them.

Urwa bin Al-Zubair said: Allah sent rain from the sky, and the valley was sand, which prepared the ground for the prophet and his companions and enabled them to walk, and it struck Quraish, which made them leave.

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Modern science has proven that the heart muscles are muscle fibres in the form of longitudinal and transverse threads that wrap around the heart. If they secrete a substance (adrenaline), it works to relax the heart muscles, and thus those muscle fibers and cords relax, and it also works to cause the limbs to tremble. It has been found that one of the quickest methods to reduce the substance (adrenaline) is to spray the body with water, which connects the heart with these muscle cords by contracting the muscles, and the relaxation disappears, just as the foot is

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<sup>33</sup> - SAnfāl-urah Al-Verse 11 .

stabilized and...its trembling stops ,and the words of God Almighty are true: **and to strengthen your hearts, and make your feet firm thereby**".

## 2. Reducing the number of each team in the eyes of the other team

One of the signs of Allah in this battle is that He made each team see the number of the other team as small, and that is a wisdom that Allah wanted, which is for this battle to take place and truth to triumph over falsehood.

Allah Almighty said: **appear And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you as few in their eyes, so that Allah might accomplish a matter already ordained (in His Knowledge), and to Allah return all matters (for decision)"<sup>34</sup>.**

## 3. The angels descending to fight with the believers:

On the authority of Ibn Abbas: the Prophet looked at the polytheists in Badr, who were a thousand, and his companions were three hundred and fifteen, so the prophet prayed to Allah, raising his hands towards the Qiblah, and asked Allah to grant him victory over the polytheists, so Allah Almighty revealed His verses: **[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."**<sup>35</sup>, so the Prophet prepared and said:**Assembly will be defeated, and they will turn their backs [in retreat]**<sup>36</sup>".

Rather, the prophet specified the places where the polytheists would be killed, so he would place his hand on the ground and say, **This is the death of so-and-so, God willing, tomorrow, and this is the death of so-and-so, God willing, tomorrow. So the matter was as he said.**

In that battle, Allah provided the Muslims with a thousand honourable angels to fight with the believers, and promised that He would strike terror into the hearts of the unbelievers. Allah Almighty said: **(Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."**<sup>37</sup>.

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<sup>34</sup> - SAnfāl-urah Al-Verse : 44.

<sup>35</sup> - SAnfāl-urah Al-Verse : 9.

<sup>36</sup> - Surah Al-Qamar- Verse: 45.

<sup>37</sup> - SAnfāl-urah Al-Verse : 12.

## {The Prophet's Miracle in Digging the Trench}

In this battle, The Companions began digging the trench, and the Prophet was participating with them. While digging, there was a strong rock that the Companions could not destroy, so they went to the Prophet.

The Prophet went to the place of the rock, took the pickaxe, and said, “In the Name of Allah.” Then he struck the rock with a strong blow, breaking a third of it, and he said, Allah is the greatest. I have been given the keys to the Levant. By Allah, I can see its red palaces now.

Then he struck the rock a second time, breaking the second third, and he said : Allah is the greatest, I have been given the keys to Persia...By Allah, I see the white palace of Al-Mada'in.

Then he struck the rock with a third blow, breaking the rest of it, and he said: Allah is the greatest. I have been given the keys to Yemen. By Allah, I see the gates of Sana'a from my place.<sup>38</sup>.

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<sup>38</sup> - Sahih Al-Bukhari, Muhammad bin Ismail Al-Bukhari, Book of Conquests, Chapter on the Battle of the Trench, vol. 5, p. 55, No.: 4101

## The Blessing in The Food of Jabir

During the digging, the Muslims were suffering from severe hunger, so Jabir bin Abdullah looked at the prophet and saw hunger visible on his face. Jabir went to his wife and ordered her to prepare food for the prophet, She said to him: food is only enough for the prophet and two of his companions.

Jabir went and said to the Prophet: We have prepared food for you. The Prophet got up and called all the companions and said: Come on, Jabir has prepared food for you. They were a thousand men. Jaber stood thinking: How will a thousand men eat food that is only enough for three?, Then the Prophet said to him, Do not bake your food until I come. Jabir went with the Prophet and his companions to the house. The Prophet came and spat on the dough, called the name of Allah, and blessed it, then said to them, Now bake your dough.

They prepared the food and Jabir began calling the Companions ten by one, and they ate, and the food remained as it was until a thousand men ate and nothing was missing from the food. The Prophet ate, and then gave the food to Jabir and ordered him and his wife to eat and to give some to their neighbours. All that and the food remained as it was with the blessing of the Prophet.<sup>39</sup>.

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<sup>39</sup> - Sahih Al-Bukhari, Muhammad bin Ismail Al-Bukhari, Book of Conquests, Chapter on the Battle of the Trench, vol. 5, p. 55, No.: 4101

## ﴿The Prophet's miracles in the Battle of Hudaybiah﴾

The Prophet was sent into a dry desert environment. He and his companions would often fight many battles in defence of the religion. They were exposed to a lack or loss of water. In these circumstances, Allah supports the prophet with miracles, the Companions saw the miracle of increasing water and making a little of it a lot.

When the Muslims camped around the well of Al-Hudaybiah and the water was scarce, the Companions began to complain of extreme thirst, so the Prophet called for a vessel of water from it, performed ablution, rinsed his mouth and prayed, then poured it into the well. It overflowed with water, so the people drank and performed ablution.

In another narration, when people were thirsty in Al-Hudaybiah, the Prophet put his hands in a vessel and called Allah Almighty. The water began to spring from his fingers, so the people drank and performed ablution.<sup>40</sup>

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<sup>40</sup> - Agreed upon, and the wording is by Bukhari

## ﴿The Miracle of the Sheep's arm﴾

When the prophet settled in Khaibar after its conquest, Zainab bint Al-Harith, the wife of Salim bin Mishkam, brought him a sheep. On the authority of Anas bin Malik, said: A Jewish woman brought a poisoned sheep to the Prophet, and he ate from it. When the Prophet began to eat, the sheep told him: Do not eat me, for I am poisoned. The Prophet said: This bone tells me that it is poisoned. Then he called the women, she was arrested and brought to the Prophet, so she confessed: I wanted to kill you. He said: Allah would not have enabled you to do that. Anas said, They said: Should we not kill her?, The prophet said: No. The Prophet and did not punish her pardoned her.<sup>41</sup>"

In a narration, the one who brought the sheep was Zainab bint Al-Harith, the wife of Salam bin Mishkam, she asked: Which part of the sheep is preferred to the prophet? It was said: the arm, so she added a lot of poison to it, then poisoned the rest of the sheep. As for the Prophet, he tasted it but did not eat it. As for Bishr bin Al-Ruba's Ibn Ma'rur, he ate from it, and the Prophet said: This bone tells me that it is poisoned. Then he called the women, and she confessed.<sup>42</sup>

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<sup>41</sup> - Narrated by Al-Bukhari (2617) and Muslim (2190).

<sup>42</sup> - Alsiyrah Alnabawiah - Ibn Hisham.

## ﴿The Prophet's Miracle in Mu'tah﴾

When the Prophet sent an army to the Mu'tah<sup>43</sup>, He commanded three of them: Zaid bin Haritha, Jaafar bin Abi Talib, and Abdullah bin Rawaha.

When the three were killed, the Prophet informed his companions of their deaths without any human being telling him. On the authority of Anas, the Prophet mourned Zaid, Ja'far, and Ibn Rawahah for the people before the news reached them, saying: Zaid took the banner and was injured, then Ja'far took it and was injured, then Ibn Rawahah took it and was injured, until one of the swords of God took the banner, until Allah granted victory.<sup>44</sup>"

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<sup>43</sup> - Mu'tah was a long way from Medina.

<sup>44</sup> - Sahih Al-Bukhari | Page or number: 3757.

## ﴿The Miracle in the Battle of Hunain﴾

In this battle, the Muslims were impressed by their large numbers. They were defeated at the beginning, and the land was narrow for them with all its spaciousness. Only the Prophet and a few companions remained steadfast. until later, thanks to Allah, it turned into a great victory. During the battle, the Prophet had taken a handful of the dust and threw it in the polytheists' faces, so they returned defeated.

The Qur'an mentioned this: Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight {25} Then Allah did send down His Sakinah (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad SAW), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers {26}”<sup>45</sup>.

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<sup>45</sup> - Surah At-Taubah, verses

## ﴿The Blessing in The Food﴾

The Prophet was sent into an environment with little food and water, and he and his companions were exposed to situations of distress in which food and water were scarce or almost non-existent. One of the miracles that Allah supported him with was to make little food and water abundant, so he and his companions, by God's power, overcame the harsh conditions of the desert environment with these miracles, in which they needed food and drink in addition to their need for water for purification and worship, and this became one of his miracles that were seen by dozens, hundreds, and even thousands of his companions, and it was transmitted by people during his reign and then transmitted to us in the most correct ways of narration.

In the Battle of Tabuk, where a famine struck the Muslims, and the Companions said to the prophet: If you would give us permission, we would slaughter a camel and eat, so the Messenger of God said: Do it. then Omar said: If they do, we will not find anything to ride on, but make them bring the excess of their food, then pray to Allah to bless it. The prophet asked for a piece of cloth and spread it out. The man started bringing a handful of corn. He said: The other brought dates, and the other brought a piece of bread until a little of that gathered on the cloth. The prophet called for blessings upon it. The prophet ordered them to take food, and each man took what was sufficient for him, so they ate until they were full and there was more left.<sup>46</sup>

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<sup>46</sup> - An authentic hadith and its narrators are trustworthy, Musnad Ahmad (vol. 3, p. 417). The origin of the hadith is in Sahih Muslim, No. (27).

## Rain Miracle in Tabuk

The Battle of Tabuk took place in the month of Rajab in the ninth year of the Hijra, and it was at a difficult time for the people and a barrenness in the country. The fruits began to ripen at this time, so the people loved to stay in their gardens and hated to go for battles because it was the time to reap the fruits. News had reached the Prophet that the Romans had prepared their army to carry out a decisive invasion against the Muslims.

The Muslims lived through difficult moments. They heard an unusual sound and thought it was the Romans marching towards Medina. This indicates the seriousness of the situation that the Muslims were facing in relation to the Romans. Therefore, the Prophet ordered his companions to prepare for the Romans before they came to Medina.

### The Prophet calls and the sky rains:

On the way, the companions became so thirsty that they thought they would die of extreme thirst. One of them was so thirsty that he slaughtered his camel, squeezed its dung to drink it, and put what was left on his liver, Abu Bakr Al-Siddiq said to the prophet: Pray to Allah for us, the prophet raised his hands and did not lower them until the sky rained, so they filled what they had and drank. Then they looked at the place where the rain fell and found that the rain did not go beyond the place where they were.<sup>47”</sup>

In fact, this battle was truly a battle of hardship, as it was difficult due to the lack of animals they rode, as ten Muslims would go on a single camel, which each one of them would ride for a distance and then give to his brother.

There was difficulty with food and water, as their food supply was dates and barley. People would go out with nothing but a few dates. If one of them was extremely hungry, he would take a date and put it in his mouth until he tasted it, then give it to his brother, this is how these companions lived with honesty, patience, and certainty.

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<sup>47</sup> .Albani-Narrated by Ibn Hibban and authenticated by Al -

## ﴿The Miracle of Tabuk Well﴾

The Prophet in the Battle of Tabuk, said: Tomorrow you will come to the well of Tabuk, and whoever of you comes to it should not touch its water until I come. When they reached the well of Tabuk, they found that its water was scarce and not enough for anyone, the Prophet ordered them to scoop some water and bring that water to him, so they scooped the water into a vessel and brought it to The Prophet, He washed his hands and face with it, then put it back in the well of Tabuk, it was filled with water until all the people drank.<sup>48</sup>”

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<sup>48</sup> .Sahih Muslim: Hadith No. 706 -

## Increasing The Water

The Prophet and his companions were camping; they became thirsty and did not find water. They found a woman with water and asked her to come to the Prophet. The Prophet took some of her water , poured it into a bowl, and called on his companions to drink and save as much water as they wanted.

Then the Prophet and his companions collected a lot of dates and flour as a gift for her, the prophet said to her: You know that we did not take anything from your water, but it was Allah who gave us water. The surprise was that she found her water as it was, with nothing missing from it.

Imran bin Husayn said: We were forty men, and we drank until we had enough water and filled every bottle we had. The woman came to her family and was late for them. They said: Why were you late? She said: Surprisingly, men met me and took me to this man who is called the Prophet, so he did such and such. By God, he is the most magical of people between the heavens and the earth, or he is truly the Messenger of God. After that, the Muslims attacked the polytheists around her and did not attack her area out of honour for her. She said to her people: I see that these people are deliberately avoiding you; would you embrace Islam? So they obeyed her.<sup>49</sup>.

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<sup>49</sup> - Al-Bukhari - Al-Fath (1/533) No. (344). The Book of Tayammum.

## ﴿The Camel Prostrating to The Prophet﴾

There was a family from Al Ansar had a camel with which they irrigated their land. The camel became a predator and did not submit to them, so they went to the Prophet, complaining that their field had become barren because of that, so the Prophet went with them to solve this problem. The companions were afraid for him because of that camel, but the Prophet told them that no harm would happen to him. Then the Prophet approached the camel, and the camel came to him quickly until he prostrated to him, so the Prophet took his forelock and backed the camel to them.<sup>50</sup>”

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<sup>50</sup> -Narrated by Ahmed

## ﴿The Camel Complained to The Prophet﴾

One day, the Prophet entered an orchard of a man from Al-Ansar and saw a camel. When the camel saw him, he approached the Prophet and his eyes shed tears, so the Prophet was sad and wiped his face with all mercy and tenderness and said: Where is the owner of this camel?, Then a young man from the Ansar came and said: I am. the prophet said: Don't you fear God regarding this camel, for he is complaining that you are starving him and making him tired at work.<sup>51</sup>"

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<sup>51</sup> - Narrated by Al-Albani, in Sahih Abi Dawud, on the authority of Abdullah bin Jaafar bin Abi Talib, page or number: 2549, authentic.

## ❖ The Animal Respects The Prophet ❖

There was an animal in the family of the Prophet, that animal would play and run around the house when the prophet went out. When the Prophet returned home, he did not move and remained in his place.

In the hadith narrated by Ahmad, Aisha said: The family of the prophet had an animal, so when the prophet went out, this animal would run and play in the house, and when the prophet entered, he remained still and did not move for fear of harming the prophet.

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## ﴿The Wolf Bore Witness to The Prophet﴾

There was a man tending sheep, A wolf came and snatched one of them. The shepherd hurried after him until he overtook and took the sheep, the wolf sat on the ground and said to the shepherd: Don't you fear Allah and take from me the sustenance that Allah has given me?, The shepherd was amazed and said: Oh my wonder, a wolf speaks to me like a human?!!.. the wolf said to him: Should I not tell you something more amazing than that? Muhammad, in Yathrib, Medina, tells people the news of what has happened before. So the shepherd went to the Prophet and told him what happened. The Prophet said: He has spoken the truth... By Allah, Doomsday will not come until the wild beasts speak to humans.<sup>52</sup>"

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<sup>52</sup> ﴿Albani-Narrated by Ahmed and authenticated by Al -

## ﴿The Miracle of Blessing in Jaber's Camel﴾

In one of the battle, Jabir bin Abdullah went with the Prophet, he was suffering from a major problem, which was that his camel was tired and became very slow. Jabir became very sad because of that, so the Prophet approached him and said to him: What is the matter with you, Jabir?, Jaber said: My camel got tired and became slow, so I lagged behind the people, the Prophet came down and touched the foot of the camel with a stick, then said to Jabir: Ride So Jabir rode his camel looking quickly and found it was.<sup>53</sup>"

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<sup>53</sup> Bukhari (2097), and Muslim-Al - 715.

## ﴿The Prophet saw behind him as he saw before him﴾

One of the miracles of the Prophet was that he could see behind him as well as before him. On the authority of Abu Hurairah, he said: The Messenger of God led us in prayer one day, then he finished and said: O so-and-so! Don't you improve your prayers? Doesn't the person praying see how he prays? He prays for himself. By Allah, I see what is behind me as well as what is before me”<sup>54</sup>.

On the authority of Anas, he said: The Messenger of God led us in prayer one day, and when he finished the prayer, he turned his face towards us and said: O people! I am your imam. Do not precede me in bowing or prostrating. Neither standing nor leaving. For I see you in front of me and behind me”<sup>55</sup>.

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<sup>54</sup> Narrated by Muslim -- ”.The Book of Prayer“ ,423

<sup>55</sup> Narrated by Muslim -- 424”.The Book of Prayer“ ,

## ﴿Food Praising Allah in The Hands of The Prophet﴾

The companions used to hear the sound of food praising in prophet's hand. They also heard the sound of pebbles praising in the prophet's hand.

Abdullah bin Masoud said: We were with the Messenger of God on a journey, and water was scarce, so he said: Ask for a surplus of water. They brought a vessel with a little water, so he put his hand on the vessel, then said: Live on blessed purification, the blessing from God. I have seen water, it springs from the fingers of the prophet, and we used to hear the praise of food as he ate.<sup>56</sup>

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<sup>56</sup> - Al-Bukhari - Al-Fath (6/679) No. (3579). The Book of Virtues - Chapter on the Signs of Prophethood in Islam.

## The Tree Told The Prophet

On the night that the jinn listened to the Qur'an from the Prophet, A tree told the Prophet about this. Abdullah bin Masoud said: The one who told the Messenger of God about the jinn listening to him is a tree...

Al-Bukhari, citing the authority of Maan bin Abdul Rahman, said: I asked Masruq: Who told the Prophet about the jinn on the night they listened to the Qur'an?, He said: Your father, meaning: Abdullah bin Masoud, told me that a tree told him about them.<sup>57</sup>"

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<sup>57</sup> -Sahih Muslim.

## The Tree Bears Witness to The Prophet's Prophecy

One day, the Prophet met a Bedouin man, and proposed Islam to him. The Bedouin asked the Prophet for someone to bear witness to that. The Prophet called for a distant tree, it came to the Prophet, splitting the ground until it stood in front of him and bore witness to his prophecy three times, and then the Prophet commanded it to return to where it was.

On the authority of Ibn Omar, said: We were with the Messenger of God on a journey, and a Bedouin came, when he approached, the Messenger of God said to him: Where do you want?

He said: To my family.

The prophet said: There is something good for you.

He said: What is it?

The prophet said: You bear witness that there is no God but Allah, without partners, and that Muhammad is His servant and messenger.

He said: Is there anyone who witnesses what you say?

The prophet said: This tree, so the Messenger of God called it, and it came until it stood in front of him. The tree testified three times that he is the Messenger of God, then it returned to her place. The Bedouins returned to his people and said: If they follow me, I will bring them to you, otherwise, I will return and join you.<sup>58</sup>,

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<sup>58</sup> Haythami said: It was -id (8/292), Al'Zawa-al 'Shifa (1/298). In Majma-Sahih: Al - Tabarani and his men are the men of the Sahih, and it was narrated by Abu -narrated by Al Tabarani, and Ibn Hibban in his Sahih. Ibn Kathir mentioned it-Bazzar, Al-la, Al'Ya Albidaya -Hafiz Ibn Hajar mentioned it in Al-Hakim. Al-and attributed it to Al (125/6) Matalib (4/16 No. 3836.

## **The Prophet was Powerful Forty Men**

### **from The People of Paradise**

The Prophet had great power.. The Prophet had power Forty men from the people of Paradise.

In the hadith narrated by Al-Bukhari, Anas bin Malik said to Qatada: We were talking about the fact that the Prophet was given the strength of forty men to the people of Paradise.<sup>59</sup>“

Perhaps someone will say, How powerful is the man in Paradise?; The answer is: The strength of one man in Paradise is equal to one hundred men from the people of this world.

The Prophet said: A man in Paradise, will be given the strength of a hundred men in eating, drinking, and everything else. Accordingly, the strength of our Prophet would be four thousand men.

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<sup>59</sup> -Sahih AL Bukhari.

## ﴿The Miracle of The Thunderbolt﴾

Anas said: The Messenger of God sent a man from his companions to a noble man, calling him to believe in Allah. He said: What is your Lord to whom you call?! Is it iron?! Is it made of copper?! Is it silver?! Is it gold?! The companion came to the Prophet and told him about what the man said, so the Prophet sent him back a second time, and he said the same, so he came to the Prophet and informed him, he sent him a third time, and he said the same, so he came to the Prophet and informed him. When the man insisted on rejecting Islam and mocked Allah Almighty, Allah sent a thunderbolt upon that man and burned him. The Messenger of God said: Allah sent a thunderbolt upon the man and burned him. So this verse was revealed: **He (Allah) sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment**<sup>60</sup>.

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<sup>60</sup> - Surah AL - RAD - Verse: 13

## Miracles of Healing the Sick

The Prophet's companions were exposed to various types of illness and wounds during their battles, and some of them would come to him and pray to God for them. Allah would honour him by healing those who prayed for them immediately before the eyes of the people. The authentic Sunnah recorded a number of these miracles, including the following:

### 1- Ali's recovery from ophthalmia in the Battle of Khaybar:

On the authority of Sahl bin Saad, he heard the Prophet saying: On the Day of Khaybar: I will give the banner to a man that Allah will grant victory with him. The people stood up, all hoping that he would take it.

The Prophet said: "Where is Ali?" It was said that he was sick, so he called for him, spat in his eyes, so Ali was healed as if there was nothing wrong with him.<sup>61</sup>

### 2- The healing of Salamah bin Al-Akwas' leg:

On the authority of Yazid bin Abi Ubaid, he said: I saw the mark of a blow on Salamah's leg, so I said: O Abu Muslim, what is this blow? He said: This is an attack that struck me in the battle of Khaybar, and the people said: Salamah was struck! So I came to the Prophet, and he blew three blows on my leg, so I did not complain about it after that.

### 3- Healing of Abu Qatada's Eye:

On the authority of Qatada bin Al-Numan, his eye was injured in the battle of Badr, and his pupil ran down his cheek, so the people wanted to cut it out, but they said: We will go to the Prophet and consult him. They came and told him the matter, The Prophet brought him closer to him and raised his eye until he placed it in its place, then touched it with his palm and said: Oh Allah, give him beauty, so whoever met him did not know which eye was injured.

### ﴿The companions hearing the Prophet while they were in their homes﴾

One day, the Prophet stood in Mina and addressed the Companions, and they heard his voice while they were in their homes. Abd al-Rahman bin Muadh al-

<sup>61</sup> - Narrated by Al-Bukhari, in Sahih Al-Bukhari, on the authority of Sahl bin Saad Al-Saadi, page or number: 4210.

Taymi said: The Messenger of God addressed us in Mina, and we could hear what he was saying while we were in our homes, so he began teaching them their rituals.

\* \* \*

## **The Perfume Mixing with The Sweat of The Prophet**

The Prophet's sweat was better and more beautiful than the scent of musk, to the point that they used to put the Prophet's sweat on perfume until the scent of the perfume became more beautiful.

Rabi'ah Ibn Abdur Rahman reported: I heard Anas Ibn Malik describing the Prophet, peace and blessings be upon him, saying, "He was of medium height among people, neither tall nor short. He had a rosy color, neither fully white nor deep brown. His hair was neither completely curly, nor quite lank. Divine inspiration was revealed to him when he was forty years old. He stayed for ten years in Mecca receiving inspiration, and he stayed ten years in Medina. When he passed away, he had less than twenty white hairs on his head and beard"<sup>62</sup>.

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<sup>62</sup> - Sahih Al Bukhari (3354).

## ﴿The Mountain Obeyed The Prophet's command﴾

When he stood on Mount Uhud with Abu Bakr, Omar, and Othman ( may God be pleased with them) the mountain trembled. The Prophet (may God bless him and grant him peace) command the mountain: (Stand firm, for upon you is only A Prophet, Siddiq, and two martyrs), so the mountain remained firm.<sup>63</sup>”

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<sup>63</sup> - Narrated by Al-Albani, in Sahih Abi Dawud, on the authority of Anas bin Malik, page or number: 4651, authentic.

## The Prophet Hears The People of The Graves

Ibn Abbas said: The Prophet (peace be upon him) passed by one of the walls of Medina or Mecca, He heard the sound of two people being tortured in their graves. The Prophet (peace be upon him) said: They are being tortured, and they are not being tortured in a major matter. Then he said: Yes, one of them was not covering himself when he urinated, and the other was walking with gossip among people. Then he called for a newspaper, broke it into two pieces, and placed a piece on each grave. It was said to him: O Messenger of God, why did you do this? He said: Perhaps he will make it easier for them as long as they do not dry out or until they dry out.<sup>64</sup>"

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<sup>64</sup> .An agreed upon hadith narrated by the two sheikhs in their Sahihs -

## ﴿Allah Almighty Responds to The Prayers of The Prophet﴾

Here we are living with some of the Prophet's prayers that were achieved immediately or even some time later, knowing that there are supplications that Allah Almighty has reserved for His Prophet for the Day of Resurrection.

Among them:

- ❖ When he came to Medina, it was one of the worst epidemics on the earth, as Aisha said, so he prayed to Allah to transfer the fever of Medina to Al-Juhfa and to make Medina healthy, and that already happened.
  
- ❖ He prayed for Abu Hurairah's mother to convert to Islam, and when Abu Hurairah returned home, she announced her conversion to Islam.
  
- ❖ He prayer for Abdullah bin Abbas to jurisprudence in religion, and he became one of the nation's scholars, as he was named the translator of the Qur'an.
  
- ❖ He prayed for Anas bin Malik for wealth, children, and blessings in this regard, and he was one of the most wealth and children in Al Ansar
  
  
- ❖ He prayed for the Dos tribe to convert to Islam, so Allah ALmighty guided them to Islam.
  
- ❖ He prayed for Umm Khalid bint Khalid bin Saeed to live long when she was a young girl, and she stayed until she lived for a long age.
  
- ❖ He prayed for Abu Zaid bin Akhtab and wiped his face, so lived one hundred and twenty years.
  
  
- ❖ He prayed for Urwa Al-Barqi to be blessed in his money, and he made a lot of profit, as did Abdullah bin Jaafar.

- ❖ Jarir bin Abdullah complained to him that he was not standing on his horse, so he prayed to Allah for him, and he did not fall from his horse after that.
- ❖ Ali bin Abi Talib complained to him about his lack of experience in judging, so he prayed for him to become an expert in judging. Ali said: I have never doubted in judgements after this.
- ❖ He also prayed for Ali to recover from an illness. Ali said: I have not suffered from that pain after that.
- ❖ He prayed for Saad bin Abi Waqqas to be blessed in his prayers, and after that, whenever he prayed, Allah Almighty would respond his prayers.
- ❖ He prayed for Abu Hurairah not to forget any hadith that he had heard from him, so he was never to forget a hadith.
- ❖ He prayed for guidance for a young child when he had to choose between his Muslim father and his infidel mother, so he chose his Muslim father.
- ❖ He prayed to Allah to grant victory to Islam, either through Omar bin Al-Khattab or through Amr bin Hisham Abi Jahl, so Allah responded to him and guided Omar bin Al-Khattab to Islam on the second day.
- ❖ He prayed for Ja'il Al-Ashja'i to bless his horse, which was skinny and weak, so it began to race with people, and he sold what it produced for a lot of money.
- ❖ He prayed to Allah to help his companions who went to kill Ka'b bin Al-Ashraf, who had harmed the Muslims, and they succeeded in their task, despite his fortification and the difficulty of attacking him.
- ❖ He prayed upon the infidels when he saw them turning away from the truth, and said: Oh Allah, seven years like the seven of Yousef, so a year afflicted

them that harvested everything until they ate skins, dead animals, and carrion, as one of them looked at the sky and saw smoke from hunger.

- ❖ He prayed to Allah against seven of the Quraish who were mocking Islam, Abdullah bin Masoud said that he saw them killed in the Battle of Badr.
- ❖ He prayed to Allah for Amer bin Al-Tufayl when he threatened to invade Medina, so he fell ill and died on the back of his horse.
- ❖ Abu Lahab was cursing the Prophet, so the Prophet called upon him, saying: Oh God, send your dog on him. He went out to the Levant and descended one night and said: I fear the prayer of Muhammad, so his companions reassured him, slept around him, and made him among them. Then the lion came and entered towards him, attacking and devouring him.

## ﴿Conclusion﴾

These stories and published hadiths show us the greatness of this Noble Messenger - may God bless him and grant him peace - and that he is truly the Messenger of the Lord of the Worlds. No one else can do these things, and no one other than the prophets has been reported to have done so. These events and situations increase a person's belief in his faith, love for the Messenger of God - may God bless him and grant him peace - appreciation for him, and strength in adhering to his law.

Glory be to Thee. O Allah, and I begin with praise of Thee, I testify that there is no god but Thou; I ask Thy pardon and return to Thee in repentance. I say this and ask Allah to forgive me and you, so ask for his forgiveness. He is the forgiving and the merciful. O Allah, I glory and praise you; I testify that there is no god but You. I ask for forgiveness, and I repent to you.

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